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Christmas 1949



# *"Unto Us A Child Is Born..."*

*In many lands and languages the story of the Christ-child will be told again this Christmas. On this page are scenes from Nativity pageants in several mission fields. Girls at All Saints' School, Sioux Falls, S. D., are shown at the left. Below left, is the Japanese version, depicted at Christ Church kindergarten, Kyoto. Directly below children of All Saints' Mission, Bontoc, P. I., are shown, and at the bottom is a group at St. Paul's Church, Nanking, China.*





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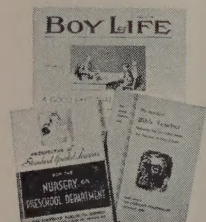
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Photo by Fred Brook

Church of the Holy Nativity, Chicago

Sílent Níght, Holy Níght,  
All ís Calm, All ís Bríght



# Forth

## The Spirit of Missions

Vol. CV. No. 12

December, 1940

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THE COVER: The Christmas story is told in an unusual fashion in our cover photograph this issue. The figures of the principals in the story which go to make up this creche were carved by Aloysius Lang, famous "Christus" of the Oberammergau Passion Play. The creche is at St. Joseph's Church, Chicago, and the photograph was taken by

Melvin Martinson.

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### CHRISTMAS SEALS



### Help to Protect Your Home from Tuberculosis

FORTH takes this opportunity to wish its growing family of readers a happy and blessed Christmas . . . As a particularly timely Christmas message, we suggest you read Dr. Addison's "Beyond These Sufferings" on Page 7 of this issue . . . The whole Church is engaged in an effort to raise \$300,000 for war-stricken British missions. Bishop Hudson's story on Page 12 gives an appropriate background for this effort. The Presiding Bishop and General Convention have called upon every parish and individual to contribute to the fund. It is hoped the fund will be underwritten by Christmas.

A subscription to FORTH makes an appropriate and economical Christmas Gift. A copy of this Christmas issue, together with an announcement card bearing the cover photo will be sent in your name on each such order. See special offer on page 34. Special rates on larger group lists.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to FORTH, preferably by check or money order.

REMITTANCES for all missionary purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

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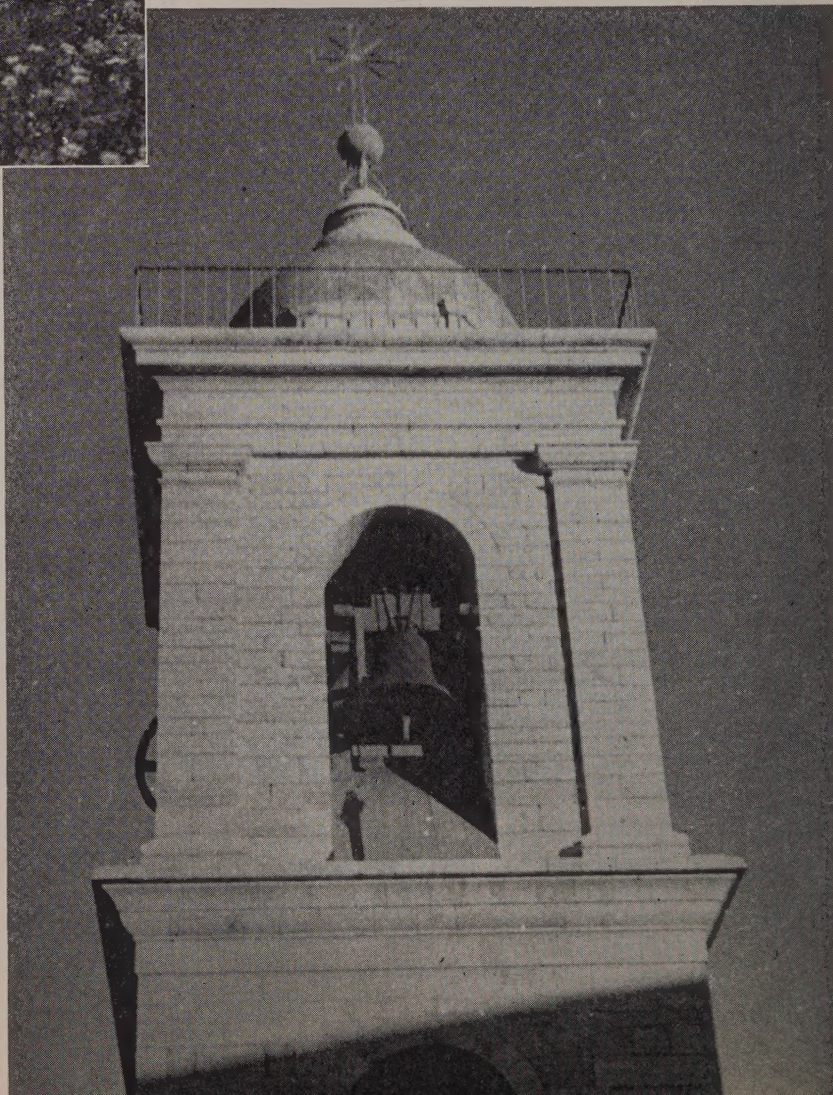
THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.



# A Sacred Place

One of the most sacred spots in the world to the Christian is Bethlehem, birthplace of Christ. It will be the scene of solemn ceremonies Christmas Eve and Christmas Day. At the left is a view across the "Field of the Shepherds." Below is the tower of the Church of the Holy Nativity, located on the traditional site. The bells in the tower will toll on Christmas Day and will be heard around the world, via radio. The spot is symbolized by a silver star in the floor of the church (below left). Pilgrims from every land visit this church at Christmastide.

Pix Photos





# Beyond These Sufferings-- Peace, Good Will

A Christmas Message for 1940

by

JAMES THAYER ADDISON

ON earth peace, good will to men." With the spectacle of devastating warfare in Europe, Africa, and Asia before our eyes and with the cries of suffering from every quarter ringing in our ears, the song of the angels at Bethlehem must seem to many to be remote and unreal. The sound of the familiar words "Peace on earth, good will to men" may easily be greeted today with a look of despair or even with a cynical smile. How can they be uttered except in bitter irony, for when was there ever less peace on earth, less good will among men?

But let us remember that when first they were uttered it was only faith that spoke. It was only to the eye of faith that a baby in a manger in a village of Judea was the Saviour who is Christ the Lord. To the realistic view of common sense what could have seemed less likely to come true than the hope that the little child of a peasant woman half hidden in the straw of a stable was destined to be the Saviour of the World, the King of kings and Lord of lords?

The song of the angels was no report of what they saw when they viewed the world of men. It was the exultant hymn of a faith and hope which could see in that helpless child all the power that was one day to be His. For the angels knew, as St. Paul knew, that "God hath chosen the weak things of the world to confound the things which are mighty; . . . and things which are not to bring to naught things that are."



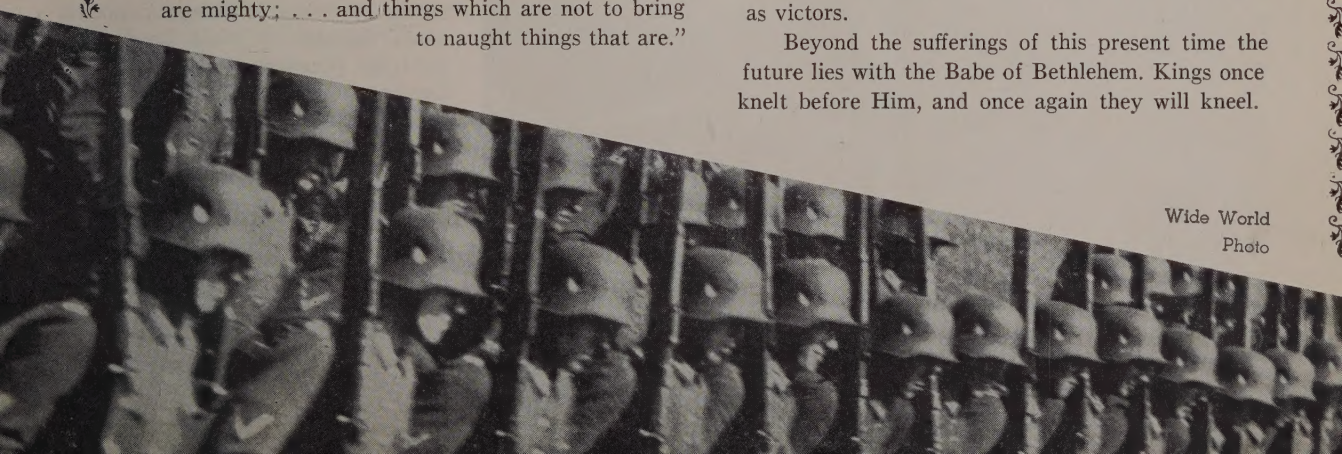
Metropolitan Museum of Art

Things which are mighty in their day—entrenched wrongs, aggressive armaments, cruel tyrannies—seem solid and permanent, while any righteous cause, before its time has come, looks foolish and weak. Yet faith can see in despised causes the hand of God. For our God can create out of nothing and His strength is made perfect in weakness. He, and those who see with His eyes, look through the veil of things as they are to things as they ought to be, and to bring them to pass all His power is in pledge. Not only will the weak confound the mighty, but even the things which are not—*yet*—will bring to naught the things that are.

Whatever in this world has not God's mark upon it, whatever balks His almighty righteousness, is doomed. However robust and defiant it may be, the germ of disease and death is lurking within it, and will one day have its victim. Though His instruments may seem despised and weak, He sees them for what they will be. He sees them already as victors.

Beyond the sufferings of this present time the future lies with the Babe of Bethlehem. Kings once knelt before Him, and once again they will kneel.

Wide World  
Photo





# Ancient Customs Followed

## BOAR'S HEAD AND YULE LOG CELEBRATION



FOR one evening every year, the large Tudor dining hall of Hoosac School becomes the great hall of an old English castle. While a cold wind blows outside and snow falls in the Valley of the Owl, the fire indoors glows brightly. From the oaken beams hang boughs of holly and mistletoe, bay and rosemary, and ropes of laurel and silken ribbon. On the table is laid a feast of medieval splendor.

The quiet lad of yesterday becomes

(Left) Lighting the Yule Candle at Hoosac according to ancient tradition; (below) Procession of the Magi.

a bold Jester, a victorious St. George or a husky Beefeater. The guests who come from hundreds of miles are not spectators at a pageant but visiting noblemen, neighbors and attendants, gathered in the manor house for their annual Boar's Head and Yule Log as Elizabethan England observed it.

This year the pageant will be performed for the forty-ninth time at Hoosac, a Church preparatory school for boys in Hoosick, N. Y. Started in 1892 by the school's founder, the late Rev. E. D. Tibbits, whose family had kept up the observance of the Yule Log and Wassail customs since colonial days, Hoosac's pageant has gained in elaborateness and renown with the passage of years. Old English, Welsh and French carols have been discovered, new music has been written, dances and tableaux have been arranged to reproduce the Christmas observance of the Middle Ages accurately and colorfully.

Two tall, lighted Christmas trees greet the visitor before he enters the great hall. Inside he finds a large table laid with fine silver and ready with candles. Beruffed Beefeaters, direct from their guard at the Tower of London, give him a hint of what is to come.

From first to last the pageant holds close to history, but at the same time it gives place to Hoosac's own traditions. The opening ceremony is an example of this dual purpose. The youngest student carries in a lighted taper, by which the senior prefect lights the stub of Yule Candle left from the previous year. The senior master then lights the New Yule Candle.

After the ceremony of the candle, the stately Procession of the Boar's Head begins. The voices of the boys



(Left) "Wassail" the boys all cry as the huge bowl comes down the hall, borne by Beefeaters. The drinking carol follows.



# t Hoosac Yule Festival

## TRUE ELIZABETHAN STYLE

and men singing the "Boar's Head Carol" accompany the minstrels, Father Christmas, the Court Jester and King Wenceslas as they move slowly toward the table to deposit the flag-decked boar's head and the flaming plum pudding.

But all is not revelry yet. There are moments of solemnity and mystery as the Shepherds approach to worship before the Mother and Child. The Three Kings, richly arrayed, follow the Star of the East as they sing of their quest for the newborn King.

The rich Christmas traditions include the story of King Wenceslas and that of St. Stephen, as told in song. The first part of the pageant ends with the singing of *Adeste Fideles* by everyone in the hall.

When guests and performers have had supper, the second and more light-hearted part begins. The Jester becomes the Lord of Misrule, who traditionally guides the festivities. The Elizabethans, a jolly group, dance and sing as they deck chandeliers and rafters with more and more holly.

Like the ceremony of lighting the candle, the Yule Log is a highlight of the Hoosac celebration. Once a part of pagan observances to mark the winter solstice and the hope for spring, the Yule Log under Christianity has become a symbol of Christ as the True Light. With a flourish it is pulled into the Hoosac hall by the Yule Log Pages, who resemble elves in their red and green costumes, brass bells and pointed slippers. Atop the log rides the Sprite, the smallest boy in school. As the performers sing old English carols, the rector lights the log with a brand from last year's fire.

The Waits—wandering Christmas minstrels—and the Mummers have their part in the pageant. Timidly

the Waits sing "God rest you merry, Gentlemen." The Mummers, bold and smirking, perform the age-old tale of St. George and the Dragon.

Gaily the pageant continues. An Elizabethan Sword-Dance, arranged especially for Hoosac, and a song and dance around Father Christmas follow. Then as a fit ending, everyone from medieval sprite to proud twentieth-century parent joins in singing carols. The quiet "Silent Night!

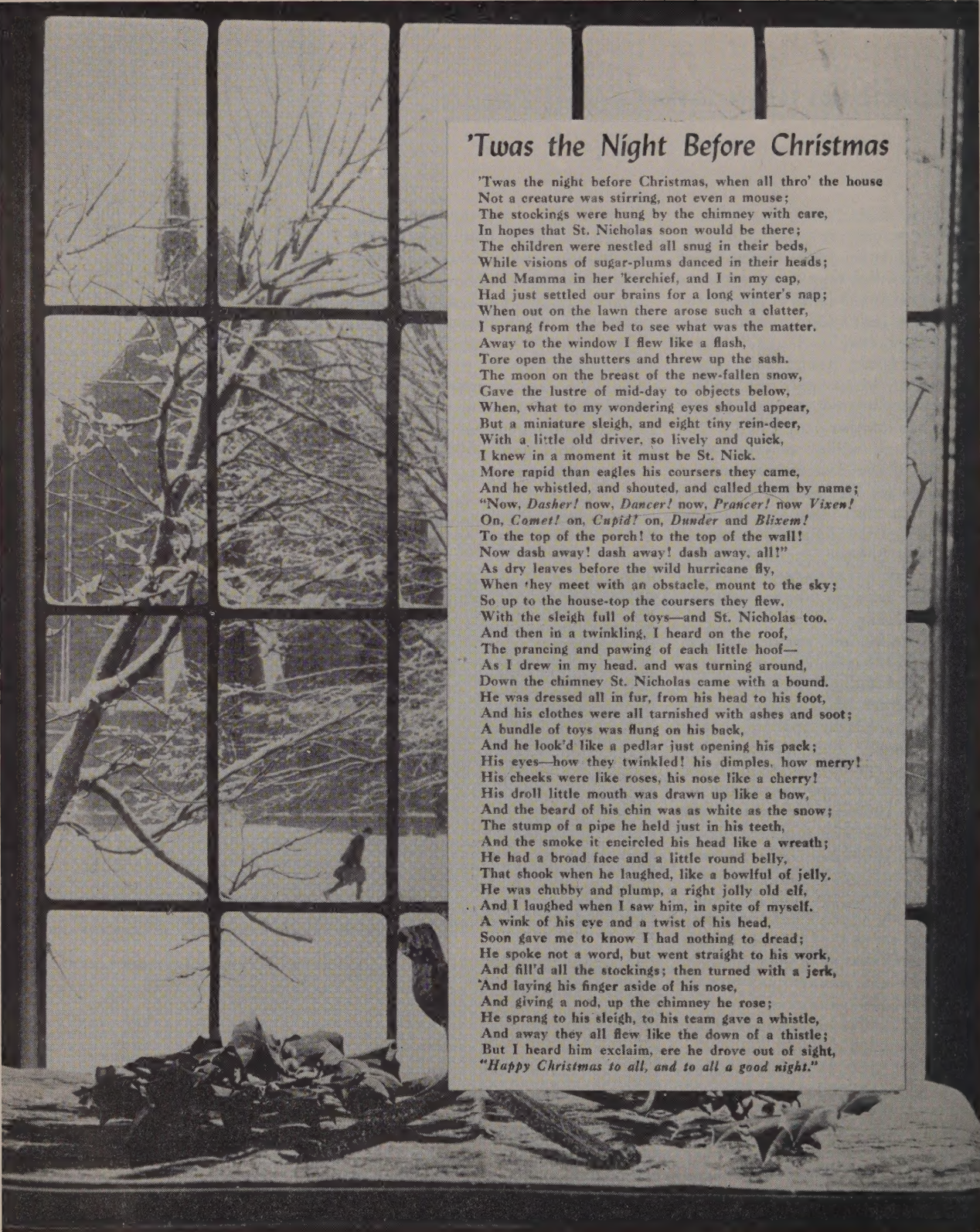
*(Continued on page 33)*

(Right) Bringing in the Yule Log by the Yule Log Pages and (below) amid flaming torches, the Three Kings bring their offerings rich and rare.



(Right) "Let All Mortal Flesh Keep Silence," sings the throng to hail the presence of Christ at one of the most dramatic moments in the ancient festival.





## 'Twas the Night Before Christmas

'Twas the night before Christmas, when all thro' the house  
Not a creature was stirring, not even a mouse;  
The stockings were hung by the chimney with care,  
In hopes that St. Nicholas soon would be there;  
The children were nestled all snug in their beds,  
While visions of sugar-plums danced in their heads;  
And Mamma in her 'kerchief, and I in my cap,  
Had just settled our brains for a long winter's nap;  
When out on the lawn there arose such a clatter,  
I sprang from the bed to see what was the matter.  
Away to the window I flew like a flash,  
Tore open the shutters and threw up the sash.  
The moon on the breast of the new-fallen snow,  
Gave the lustre of mid-day to objects below,  
When, what to my wondering eyes should appear,  
But a miniature sleigh, and eight tiny rein-deer,  
With a little old driver, so lively and quick,  
I knew in a moment it must be St. Nick.  
More rapid than eagles his coursers they came,  
And he whistled, and shouted, and called them by name;  
"Now, *Dasher!* now, *Dancer!* now, *Prancer!* now *Vixen!*  
On, *Comet!* on, *Cupid!* on, *Dunder* and *Blixem!*  
To the top of the porch! to the top of the wall!  
Now dash away! dash away! dash away, all!"  
As dry leaves before the wild hurricane fly,  
When they meet with an obstacle, mount to the sky;  
So up to the house-top the coursers they flew,  
With the sleigh full of toys—and St. Nicholas too.  
And then in a twinkling, I heard on the roof,  
The prancing and pawing of each little hoof—  
As I drew in my head, and was turning around,  
Down the chimney St. Nicholas came with a bound.  
He was dressed all in fur, from his head to his foot,  
And his clothes were all tarnished with ashes and soot;  
A bundle of toys was slung on his back,  
And he look'd like a pedlar just opening his pack;  
His eyes—how they twinkled! his dimples, how merry!  
His cheeks were like roses, his nose like a cherry!  
His droll little mouth was drawn up like a bow,  
And the beard of his chin was as white as the snow;  
The stump of a pipe he held just in his teeth,  
And the smoke it encircled his head like a wreath;  
He had a broad face and a little round belly,  
That shook when he laughed, like a bowlful of jelly.  
He was chubby and plump, a right jolly old elf,  
And I laughed when I saw him, in spite of myself.  
A wink of his eye and a twist of his head,  
Soon gave me to know I had nothing to dread;  
He spoke not a word, but went straight to his work,  
And fill'd all the stockings; then turned with a jerk,  
And laying his finger aside of his nose,  
And giving a nod, up the chimney he rose;  
He sprang to his sleigh, to his team gave a whistle,  
And away they all flew like the down of a thistle;  
But I heard him exclaim, ere he drove out of sight,  
"Happy Christmas to all, and to all a good night."



# "Night Before Christmas"

## HOW A DIGNIFIED PROFESSOR WROTE A FAMOUS POEM

OVER an icy road that led out of New York City to a country district skimmed the sleigh of the dignified professor of Chelsea Farms. It was a few days before Christmas in 1822. The professor, sitting among boxes and bundles of toys for his six little children, was thinking of the coming holiday. He was tapping out the rhythm of the sleighbells, and his mind, usually occupied with Oriental and Hebrew literature, was dwelling on the gay subject of Christmas trees and presents and St. Nicholas.

He began to compose a poem. The sleighbells furnished the meter, the sleigh offered him a setting, and the memory of a jolly old Dutchman who worked around the Chelsea place gave him his leading character.

In the evening three or four of his children—Margaret, who was seven; Charity, six-year-old; four-year-old Benjamin, and perhaps little Mary

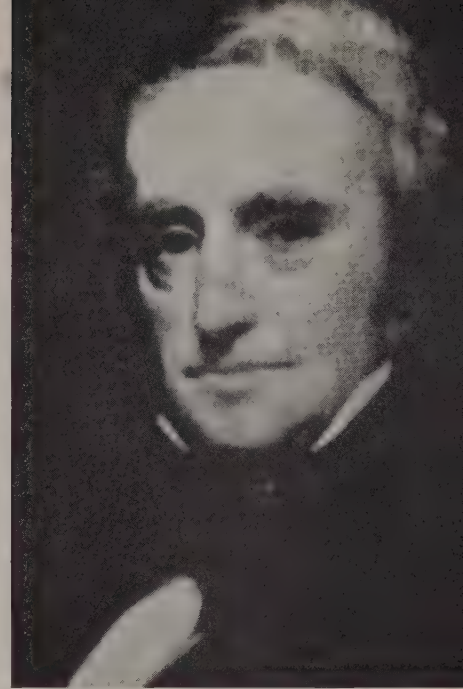
Clarke—were playing around the fire in the living room when their father entered to read a poem.

"'Twas the night before Christmas, when all through the house not a creature was stirring, not even a mouse," he read. Amid laughter he continued: "The stockings were hung by the chimney with care, in the hope that St. Nicholas soon would be there." He read on for some time, telling of the eight tiny reindeer with entrancing names, the visions of sugar plums, and the jolly St. Nicholas who clambered up and down chimneys at will.

Not just a new Christmas poem but a new Christmas tradition was born that night. It came from the pen of Dr. Clement Clarke Moore, the same pen that analyzed Thomas Jefferson's ideas on religion and compiled a "Compendious Lexicon of the Hebrew Language" with an explanation of every word in the Psalms.

The writing of "The Night Before

Each Christmas Eve, Children of the Chelsea Square section of New York take part in honoring Dr. Clement Clarke Moore. Below is shown a group of these children, all ready for their yearly pageant. London Terrace Photos



Dr. Clement Clarke Moore (above) from a portrait.

Christmas" or "Account of a Visit from St. Nicholas" is wrapped in obscurity, but tradition holds to the story that has been told here. A year later the poem was published anonymously in the Troy *Sentinel*, to which it had been sent by a girl who heard it at the Moore home. Dr. Moore, it is said, was displeased at the publication, and not until 1844 did he admit the authorship of the poem and include it in his printed works.

By that time "The Night Before Christmas" had been printed many times in newspapers. In later years its popularity grew rapidly, so that today it has been published in many languages, in Braille for the use of the blind, and in editions both rich and simple for children everywhere.

Dr. Moore's displeasure at the publication is understandable. Neither he nor his ancestors had been given to writing light-hearted verse, but they had lived lives rich in piety and in history. The professor was born in 1779 in the Chelsea house that had recently been quarters in turn for Colonial and British soldiers. He was the son of New York's second bishop and was educated for the ministry.

He helped found the General Theological Seminary, gave it a long strip of land that is still in the campus, and

(Continued on page 31)



# War is "Hell-Sent" Opportunity for

HEAD OF ENGLISH SOCIETY SEES MISSIONARY UNITY COMING



(Above) The Presiding Bishop presents the first check for Aid for British Missions to Bishop Noel B. Hudson of London. Looking on is Dr. Lewis B. Franklin, treasurer of the National Council.

With their more than two million members and 2,000 native clergy, all of the great English Missionary Societies are facing serious situations because of the war. Greatly reduced financial support from England is inevitable. By far the largest share of the English missionary work is carried on by the Church Missionary Society and the Society for the Propagation of the Gospel. The normal amount given annually for missionary work through the various English societies is well over a million pounds or five million dollars.

Because of the debt of gratitude which the American Church owes to the English Church for having sent

*(Continued on page 28)*

(Below) The English Church has large work in India; this is a native girl with her primitive spinning wheel. British Combine Photos

EVERY whirlwind contains within it the still small voice of God. The still small voice which is sounding through the whirlwind of world events today is a summons from God calling Christians to build up in the world the kingdom of God.

This, in a word, was the message which the Rt. Rev. Noel Baring Hudson of London brought to America. Bishop Hudson, who is secretary of the Society for the Propagation of the Gospel (S.P.G.), made a hurried trip through the war zone on invitation of the Presiding Bishop to bring a message from the Church in war-torn England to the Church in the United States, assembled in General Convention in Kansas City. Following Convention, he visited a number of cities in the Middle West and East before returning to London via clipper plane.

England is taking the war in her stride, Bishop Hudson asserted. "There is a war going on over in Europe," he said calmly, "of which you may have heard. While it doesn't add much to our difficulties it sometimes dislocates the post (mail)." Again he said, referring to the war: "There is a pre-occupation with world events which

tends to monopolize in some measure the energies and attention of the people."

English Christians are rising to the occasion, stated Bishop Hudson; they have in no sense lost their "Christian heads or perspective." The best Christians are being better Christians and "the best is being brought out in them as it never would be brought out in happier circumstances."

Out of the European war must come a lasting advance of the whole Christian cause, believes Bishop Hudson. Referring to this, he said: "Church leaders in England are determined that this war shall not be merely a bad job of which we must make the best; that is no Christian way of meeting adversity. Instead, in all that is happening we are seeing what our Lord saw as He faced that great calamity of Calvary; seeing not merely something that we must go through with but a positive opportunity. It is a 'hell-sent opportunity' for turning the wrath of man to the praise of God, to the forwarding of His eternal purpose and the release of His redeeming power."

(Right) A market in Iran where the English Church also works.





# The Christian Cause--Noel Hudson

WORLD-WIDE SCOPE OF ENGLISH WORK IS DESCRIBED

**H**ARDY explorers penetrating the upper reaches of the Pomeroon River in British Guiana on a Sunday morning will meet a woman paddling alone in a little corial, as the local dugout canoe is called. She is the only Christian member of her family and she is on her way to church at a place with the rhythmical name of Cabacaburi. Eight miles down creek and river she paddles early every Sunday morning.

Mud floor, thatched roof, walls of woven reeds—this is the country school in thousands of villages in India. One table, one chair—this is the furniture. Twenty children sit on the floor. A little cross covered with gold paper shows that this is a Christian school.

A Chinese kindergarten (below), sponsored by the Church of England, one of many such works.



(Above) "Broadway" of Freetown, capital of Sierra Leone, Africa, where work of the Church of England flourishes. Keystone View Photo



The young teacher may be almost the only Christian in the village. An English missionary or a native priest, with a dozen or twenty other villages to visit, sees him rarely. Only two or three times a year can he meet with large groups of fellow Christians.

Shooting a polar bear to feed himself and his two remaining Eskimo dogs, a man rolls up his equipment in the skin of the bear, loads it onto his battered sled, and makes his way home to headquarters after traveling 3,000 miles in five months, much of it over rough ice, to visit his Eskimo missions. Just another British missionary, this time in the north Canadian diocese of the Arctic.

Not a solitary Churchman this time but a crowd of more than a hundred men and women, mothers with babies in string bags hanging over their backs, standing around the entrance of a church in New Guinea. They have survived a long period of teaching and are now being baptized. As the rite is finished for each one, he or she is

led up to a place in the church among the other Christian people.

They are not all graduate saints, these new Christians and not-yet-Christians shepherded by British missionaries around the world. War canoes, filled with the fighting population of three villages, were on their way to raid and preferably to slaughter the people of a fourth village when they were observed from afar by the missionary in charge of some seventy miles of South Sea Island coast line. Singlehanded in his little motorboat he chased them and cut them off from their destination, and told them to go home, which they did. "These people are charming but very excitable," was the bishop's comment. Hardly one hundred years have passed since English missionaries were in peril of their lives in that region.

From the Cape to Cairo in Africa, from Everest to Cape Comorin in India, from Newfoundland to British Columbia in Canada, from the foothills of Tibet southeast across Asia and Australia to the tip of New Zealand, British missionaries and their thousands of native workers are carrying forward the Church's mission.



(Left) Far up in Northern Canada is this tent church, serving a large population. M.S.C.C. Pub. Dept. photo.



# Nation's Cradle of

DIOCESE OF RHODE ISLAND

(Left) Trinity Church, Newport, one of the most historic churches in Rhode Island and an early beneficiary of aid from the Society for the Propagation of the Gospel in Foreign Parts. At the bottom is an interior view of Trinity Church.

**A** FIGHTING missionary diocese and the first of the Colonies to make religious freedom real. That is the way the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island and former Presiding Bishop, describes his diocese which is now celebrating the 150th anniversary of its founding.

The struggle of colonial days on the part of the Church is recalled vividly by the anniversary and especially the attachment of Rhode Island to the Society for the Propagation of the Gospel in Foreign Parts. This was made more evident when on Nov. 17, the Rt. Rev. Noel B. Hudson, secretary of the S.P.G. and personal representative of the Archbishop of Canterbury at General Convention, participated in anniversary ceremonies.

"Rhode Island," Bishop Perry says, "began as a fighting missionary diocese. It was the first of the colonies to make religious freedom real. John Checkley, once fined by the Puritans in Massachusetts for using the Book of Common Prayer, found, after his ordination, a place as one of the early rectors of St. John's Church, Providence, and but recently his grave was discovered in the crypt of St. John's, now the cathedral of the diocese."

Rhode Island was organized in 1790. It became a part of the Eastern Diocese, which was not actually a diocese, but rather an episcopal jurisdiction, in 1810, and again became an independent diocese in 1843. The Eastern Diocese included originally all of New England except Connecticut. The first Bishop of Rhode Island was Samuel Seabury, also Bishop of Connecticut and first Presiding Bishop of the Church. Four



# Religious Freedom

CELEBRATES 150th ANNIVERSARY

St. John's Cathedral, Providence, another of the early churches of Rhode Island. St. John's was first known as "King's Church" and in the center is a view of the structure of 1722-1810. At the bottom is a photo of the church of 1868.

of the seven Bishops of Rhode Island have held the office of Presiding Bishop: Samuel Seabury, 1789-1792; Alexander V. Griswold, 1839-1843; Thomas March Clark, 1899-1903; and James DeWolf Perry, 1930-1937.

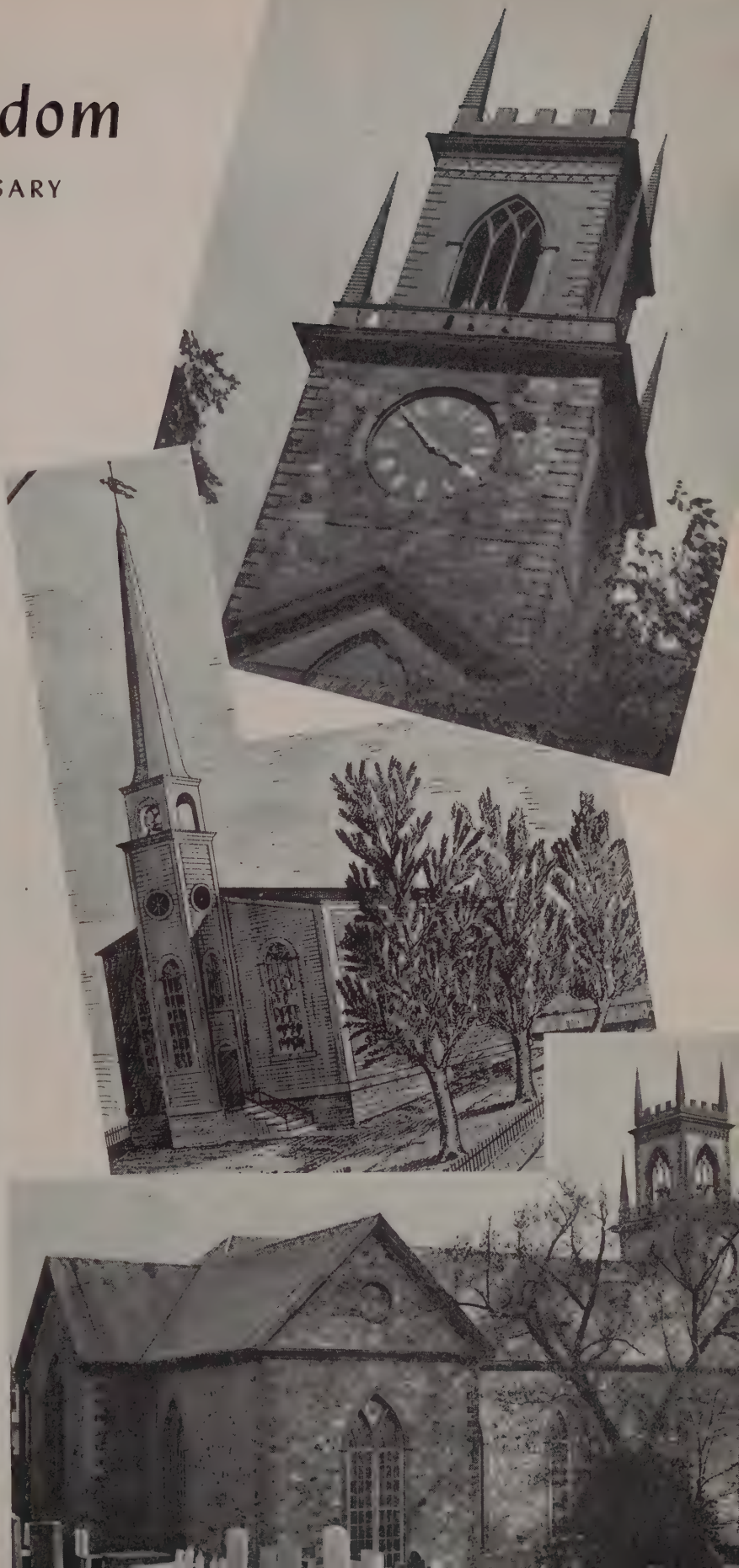
The charter of the State contains this clause: "No man shall be in anywise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion which does not actually disturb the civil peace of the Colony"—an assurance of religious freedom which led Cotton Mather to write in 1695 that Rhode Island was "a colluvies of Antinomians, Familists, Anabaptists, Antisabbatarians, Arminians, Socinians, Quakers, Ranters—everything in the world but Roman Catholics and true Christians."

The Rev. William Blackstone, first white settler in Rhode Island, was one of the earliest Episcopal clergymen in New England. He was the first white settler in Boston, but after a few years' residence there, sought for a second time a home in the wilderness, disliking the "arrogant despotism" of the Puritans. In 1634 he moved from Boston to a spot near Lonsdale, R. I. Blackstone used to preach in Providence and other places; he rode a mouse-colored bull and carried his pockets filled with apples to give to his hearers.

In 1699 a group of Rhode Island men, headed by Gabriel Bernon, whose body lies in the crypt of St. John's Cathedral, petitioned the Earl of Bellingham, Captain General and Governor-in-chief over the New England provinces, for a clergyman. Whether or not this petition was instrumental in the organization of the Society for the

*(Continued on next page.)*

FORTH - December, 1940

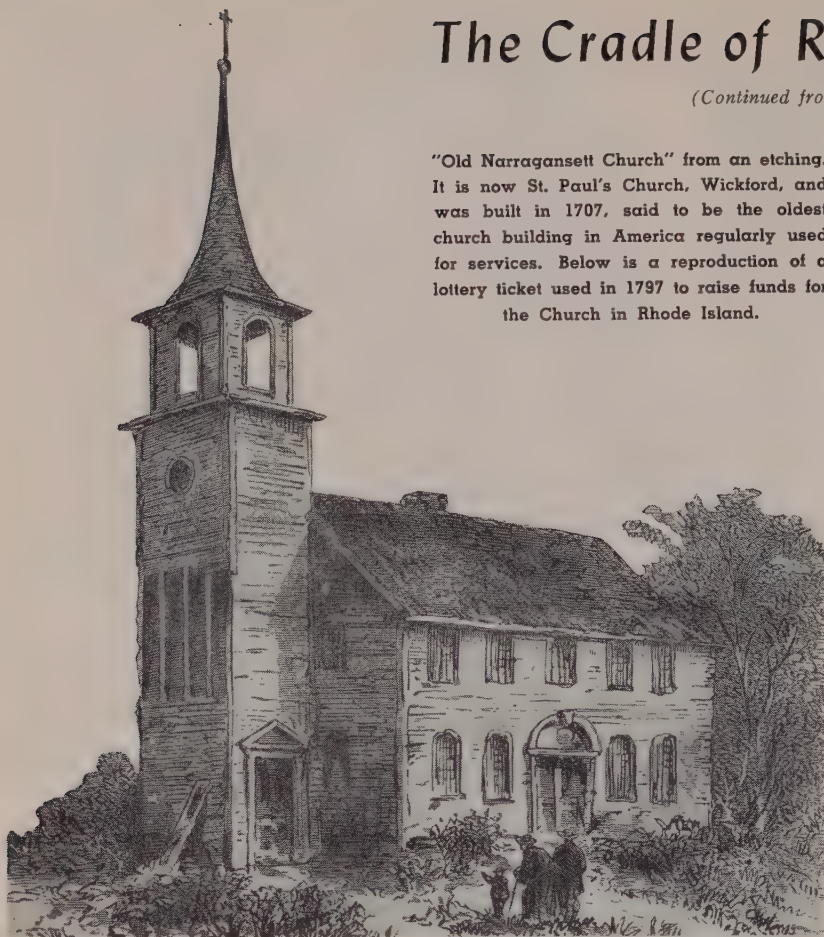




# The Cradle of Religious Freedom

(Continued from preceding page.)

"Old Narragansett Church" from an etching. It is now St. Paul's Church, Wickford, and was built in 1707, said to be the oldest church building in America regularly used for services. Below is a reproduction of a lottery ticket used in 1797 to raise funds for the Church in Rhode Island.



the project and its support. Nineteen years later a board was established to superintend the Sunday school operations.

In Wickford stands the old Narragansett Church, built in 1707, the oldest church building which is regularly used in America. In it is a little slave gallery, and there are box pews, in one of which used to sit a row of little boys, two of whom were to become famous as the Commodores Oliver and Matthew Perry, one the hero of the Battle of Lake Erie, the other instrumental in opening Japan to modern civilization. Both were members of the family from which the present Bishop of Rhode Island is descended.

An exhibit of historic treasures of the diocese is one of the features of the 150th anniversary celebration. These include: ecclesiastical silver dating to colonial days and of priceless value; paintings of early bishops and clergy; Bishop Seabury's miter from Connecticut; photographs portraying the early days of the Rhode Island Church; and historic vestments.

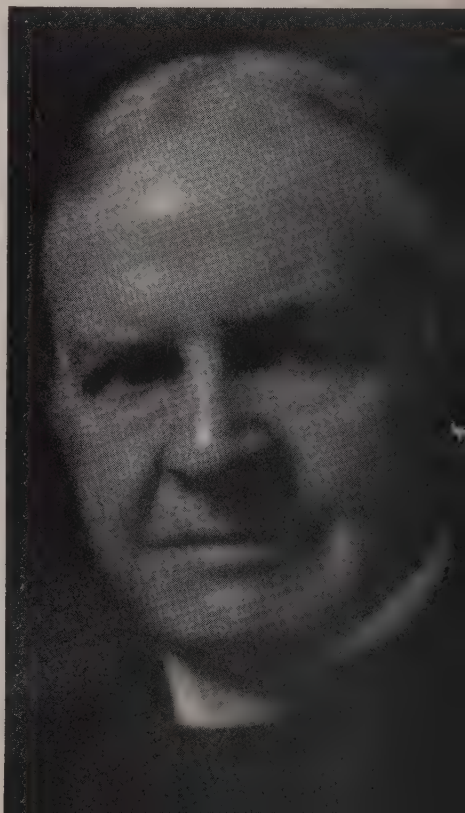
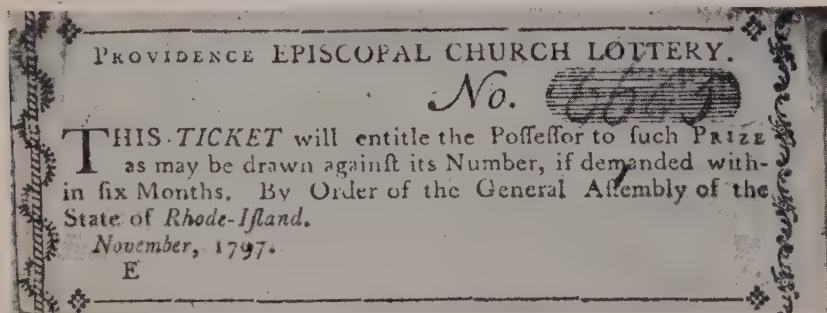
(Below) The Rt. Rev. James DeWolf Perry, D.D., present Bishop of Rhode Island and former Presiding Bishop.

Propagation of the Gospel in Foreign Parts in 1701, it is a fact that the people of Newport were the first to make application to the Society for assistance and were the first to receive it. Trinity Church, Newport, was the largest beneficiary of the Society in New England.

The first four parishes founded in Rhode Island were: Trinity, Newport, of which James Honeyman, S.P.G. missionary, was in charge for nearly fifty years; old Narragansett Church, St. Paul's; St. Michael's, Bristol, founded in 1719, and St. John's, Provi-

dence, first known as King's Church. At the first diocesan convention, in 1790, two clergymen and five laymen were present, representing all the parishes of the diocese except St. Paul's, Narragansett.

The first Sunday school in Rhode Island was established by a Churchman in Pawtucket in 1797. In 1818 the diocesan convention laid the foundations for subsequent educational and missionary work. A "missionary to officiate in this State" was planned for and the clergy were requested to arouse the interest of their congregations in





# End of School No Joy For St. Margaret's Girls

**F**RIDAY afternoon around a school is normally a gay time with two holidays in prospect but one Friday at St. Margaret's School for girls, in Pelotas, Brazil, a child was found weeping. It was the end of her first week at school and she had just learned that she could not return until Monday.

This affection for the school seems to be shared by all who touch it. It was desired for years before it came into being. At last a building was made possible by a grant from the United Thank Offering but on condition that the school would be self-supporting since the National Council was unable to assume its maintenance. Mrs. Charles H. C. Sergel as acting headmistress loved it into existence through the first few years. It now has a delightful young Brazilian woman as director, Candida da Rocha Leao, whose father has been one of the clergy staff since 1908. Bishop Thomas' wife is her godmother.

St. Margaret's is mostly a boarding school, with a few day pupils. The mayor's daughter and the daughter of one of the chief bank officials are among the students. The classes run from kindergarten through secondary school, with about 150 girls.

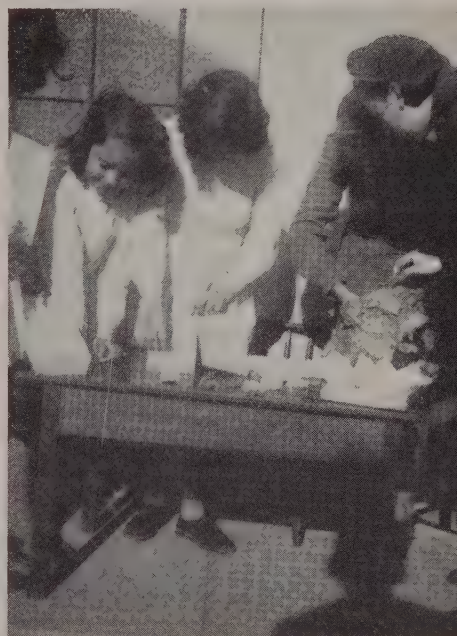
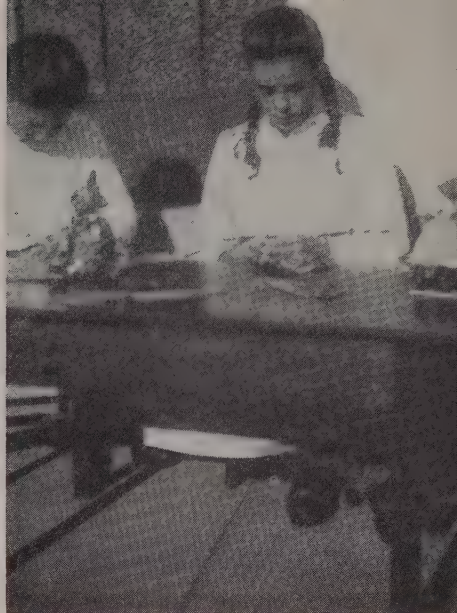
Brazil, south of the equator, reverses its seasons and the school year runs from March to November. The school building, probably the first among Episcopal Church missions to use modern architectural style, was opened in June, 1936. Pelotas is a modern city of about 80,000. The school has classrooms and dormitories under one roof.

A first class of two girls was graduated last year from St. Margaret's, one of whom is now teaching in the school and is engaged to a student in the seminary.

Deaconess Bernice Cartwright of San Francisco, California, assists and advises the Brazilian director. Sending some photographs, she adds a lament that comes from every corner of the globe: "You know how difficult it is to get informal snaps. If the youngsters see the photographer, they pose. If they don't, the picture turns out to be a hand in front of the camera, or a pair of shoulders."

How practical the school is may be judged from the remark of a new student, a seven-year-old, as she jumped into bed: "I did three things today that I never did before. I made my bed, and brushed my teeth at bedtime, and said my prayers."

St. Margaret's girls in Brazil busily engaged in various activities are shown in photos on this page. Above right, the girls are making gaucha dolls. In the center right and at the bottom, are "rock" projects, and directly below is a wood project.





# China--Land of Adversity

TRAGEDY MIXED WITH JOY IN VARIED



(Left) War has not stopped St. John's University, Shanghai, where these Chinese boys are at work. (Below, left) Tibetan lepers in Western China, treated by medical unit of St. John's.

**C**HURCH people in China have been having all sorts of adventures, mostly joyful, many exasperating, and some full of heart break.

To mention some of the sad things first, because people will want to help, many of the boys and girls in the Hankow diocesan school refugeeing at Chennan, in Yunnan province, are wearing out their few clothes and growing thin because proper food is hard to get. The school has hardly any money to help them. Many of them do not hear from their parents, do not even know whether their parents are still alive.

The doctor asked about one very thin and ragged boy and learned that the school had just received word that both his parents back home had been killed. An older boy developed a throat trouble which went quickly to his lungs. Teachers found him suffering acutely from tuberculosis, with-

(Below) While St. Hilda's School is out in Free China, many refugees are sheltered on its campus in Wuchang. (Bottom) Not food alone but training for a livelihood is provided by missions.



out bedding enough to keep him warm and with no nourishing food. They did all they could but he died within a week. Only one other case of tuberculosis has been found, the son of a blind organist in a central China church. Many of the children are underfed.

The girls are a little better off as to clothes because they can patch and mend. Miss Venetia Cox has started a tailoring class for the boys. The school began its refugee life in 1938 and some of the children have had nothing new since then. Food is poor because of high prices. Some of the Chinese teachers, under abnormal strain for themselves and their families for more than three years, are suffering in health.

The English Bishop Hall of Hongkong, in whose diocese the school is situated, has visited it and confirmed eight people. The new Chinese bishop, Dr. Tsu, has more recently been assigned to this area.

From the regions in east and central China penetrated by the Japanese, no fatal hindrances or restrictions are reported. Certain regulations call for

Hongkong is much in the war news from city where the English bishop has headquarters where one of the Church's countries





# are for Church Today

## EXPERIENCES OF SCHOOLS AND MISSIONS

patience and tact, virtues in which most missionaries are specialists. Certain schools are limiting their student personnel but have given up nothing of their Christian quality and purpose. One American woman, a nurse, returning from furlough, has had to wait seven weeks in Shanghai for a military pass allowing her to proceed inland to her hospital.

A harrowing experience took place not long ago at a mission which has sheltered thousands of refugees in the past three years but had settled down to nearly normal life. They learned one day that the invading troops garrisoned there were going to raid a lot of little mat-shed homes that night, simply to find women. The mission staff quietly sent out word in the early evening for all girls and women to come to the mission compound. Seven hundred were sheltered there that night; not one was found outside. In a day or so there was a change of troops and the would-be offenders were transferred elsewhere.

Chungking, the present Chinese capital, has continued to suffer from extremely severe air raids but the

at these days. Below is a night view of the the bottom is a view of a peaceful village is located, an outstation of Wusih.

(Right) Chinese Moslems such as these in Hankow are reached by the mission staff in Western China; below, right, girls of St. Mary's Hall, Shanghai, and St. Hilda's, Wuchang, now refugeeing in Chennan.

Church's work here, newly organized among the many new residents and refugees, continues to grow. Chungking is in the Diocese of Eastern Szechuan with both an English and a Chinese bishop. Louise Hammond of Chicago and Nanking is working in Chungking and the priest-in-charge is the Rev. Stephen Tsang, normally dean of St. Paul's Cathedral, Hankow, his salary still paid by the scattered vestry of that self-supporting parish.

Central China College carries on bravely in the midst of painfully primitive conditions. It would be glad to receive good books and papers for its library (though it is suggested that *everybody* does not send *The Reader's Digest*; that paper has a tendency to be duplicated, it seems). Address the College at Hsichow, via Kunming, Yunnan, China.

(Continued on page 30)

(Below) Bishop Andrew Y. Y. Tsu, new assistant to Bishop Hall in Hongkong, with his first confirmation class. At bottom, China's leaders of tomorrow, school boys in the care of the Church.





# Miracles Do Happen To Mexican Church

A glimpse of a Mexican fiesta in progress at St. John's Mission, San Pedro Martir, is shown at the right. In the background is the Parish House.

MODERN miracles in Mexico include the transformation of a forlorn and somewhat discouraged mission of 200 members with an adobe church in poor condition into a joyful congregation of twice the number with a fine new church and parish hall, all paid for; also an increase in their gifts for the Church's work outside their parish from 22 pesos in 1932 to 250 in 1940, paid in full this month. (A peso is about 50 cents.) All this in the eight years since the priest-in-charge, the Rev. José F. Gomez, returned from postgraduate work at the Philadelphia Divinity School and took charge of St. John's Mission at San Pedro Martir, a village twelve miles south of Mexico City.

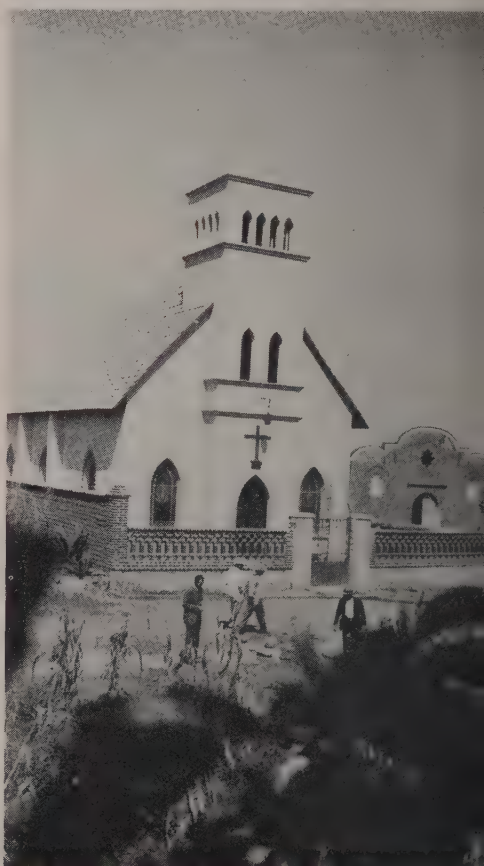
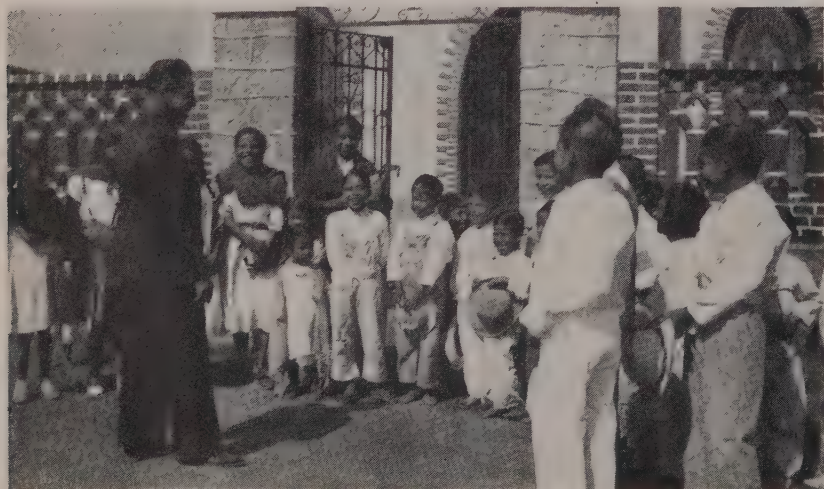
The people are Aztec Indians, farmers in the humblest circumstances. Their church cost 20,000 pesos and they gave 15,000 themselves.

They started the first year Mr. Gomez was there by working for a parish hall. A friend presented land for this and then the work began. There was no water in the village at the time. The men brought in 500 gallons a day on mule-back from two miles distant. Other men loaned some of their land for crops to be grown, harvested, and sold for the building fund. They made huge piles of adobe bricks and, in short, just a year later, erected by the men and boys themselves, the parish hall stood complete.

Fired by this success, and their enthusiasm drawing in many others through events in the parish hall, fiestas, Church school, meetings and what not, they soon found their little old church building too small. So—why not build a church?

Gifts toward it varied from the large piece of land donated by one family to the centavos of a poor

Below is a group of Mexican children who are in St. John's Church School. At the right is the new St. John's Church, built by the Mexican congregation. To the right of the church may be seen the Parish House.







# Transform Misión of San Pedro Martír

(Left) The rector of St. John's at the Church gate, greeting members of his congregation.

widow. Sixty years old, she ground corn, made tortillas, walked two miles to market, sold them, and every Sunday came forward to present the money to the church fund.

The Woman's Auxiliary members pooled their money and bought in the city bolts of cloth, spools of thread, buttons, cards of tape, and sold at a profit to the women of the village, continuing to buy and sell until their gifts equalled five times the sum they started with. Flowers, eggs, and chickens were also sold for the fund.

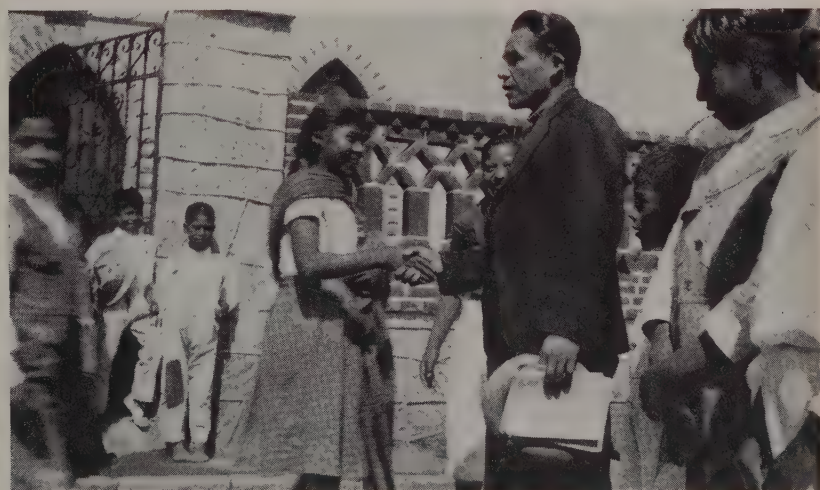
The men assumed quotas, paid every two or three months, of 10 to 50 pesos per family, and some sold their corn, beans, cows, pigs or turkeys to get the money. Time and labor were given freely by those who had no money at all. Bishop Salinas and Mr. Gomez drew the plans and, with no other help than that of a mason and head carpenter, the men of the congregation built their church.

This is no structure of mere home-made adobe. All the material was purchased. Cream-colored outer walls are covered with a rose tile roof. The interior has a tile floor, light walls, a beamed ceiling, and—pride of the congregation—eleven stained glass windows. The women gave the pulpit, which is of mahogany, carved by village men, on a base of white stone cut in the near-by mountains.

These eight years were a long hard pull and might have seemed to many a time to hold off on gifts for the Church elsewhere, but not at all. Their pledge of 22 pesos seemed enormous in 1932, Mr. Gomez remembers, but little by little, he says, they have learned to give until the 1940 quota was more than ten times that of 1932.

"If only," Mr. Gomez writes, "if only you could see their faces as the sun shines down through our new stained glass windows on our first vested choir approaching the chancel!"

Below is Senor Ricardo Juarez, leader in St. John's and teacher in the Church School. At the left is the interior of the new St. John's Mission, during a service.





# W. A. Board Works at its Task

## TWENTY-ONE COMPRISE KEY GROUP OF THE AUXILIARY

THE next Triennial Meeting of the Woman's Auxiliary is scheduled for October, 1943. In every one of the 136 intervening weeks, it is safe to say, the 21 members of the Auxiliary's national executive board will be at work in one way or another, carrying out the requests of the 1940 Triennial, planning and directing the policies of the Auxiliary, and preparing for the Triennial of 1943.

Eight of the board represent the eight provinces and are constantly busy with the two-way channel between the board and the women of the Church, conveying to the board the needs and wishes of women in their provinces and reporting in their provinces the work of the board.

\* \* \*

Most of the board members have been presidents of the Auxiliary in their dioceses and so have had direct contact with the national executive board. Several have been provincial presidents. Practically all have been delegates to one or more Triennial Meetings.

A map of the United States is almost a necessity when visualizing the board's membership. The provincial representatives, four new, four re-

elected, are: I. Mary Chester Buchan, Wellesley Hills, Mass.; II. Mrs. Franklin E. Chambers, New Lisbon, N. J.; III. Mrs. John E. Hill, Philadelphia; IV. Alpha Nash, Sarasota, Fla.; V. Mrs. J. Vinton Blake, Akron, Ohio; VI. Mrs. John E. Flockhart, Dubuque, Iowa; VII. Mrs. George K. Judson, San Antonio; VIII. Mrs. George McP. Batte, Berkeley, Calif.

\* \* \*

The Triennial Meeting elects eight board members. Five were eligible for a second term and were re-elected: Mrs. Charles P. Deems, Minneapolis; Mrs. Henry J. MacMillan, Wilmington, N. C., who is newly elected a member of the National Council and will act as liaison officer between Council and board; Mrs. Charles E. Griffith, Glen Ridge, N. J.; Mrs. Clinton S. Quin, Houston, Texas; Mrs. Kenneth C. M. Sills, New Brunswick, Maine.

The three new members are: Mrs. Donald C. Stevenson, Grosse Pointe, Mich., president of the Michigan diocesan Auxiliary. Mrs. Roger W. Kingsland, Fairmont, West Va., president of the Auxiliary for the Third Province. Adelaide T. Case, Ph.D., professor of education, Columbia University, New York, who has just re-

signed her office of part-time educational adviser on the national staff of the Auxiliary.

Four other members of the board represent four national Church societies and keep the board in touch with the girls and women of their four groups. Two are re-elected: Girls' Friendly Society, Mrs. Harold E. Woodward, St. Louis, and Church Mission of Help, Mrs. Kendall Emerson, New York. Church Periodical Club, Mrs. David C. Larcomb, Columbus, O. Daughters of the King, Emma J. Hall, Charlotte, N. C. This is the first time this society has been represented on the board.

\* \* \*

The 21st and final member of the board is the executive secretary, ex officio, Grace Lindley, until she retires at the end of this year when she will be succeeded by Margaret I. Marston, newly elected by the 1940 Triennial.

The board elects officers each year. Those for 1941 are: Mrs. Quin, chairman; Mrs. Sills, vice-chairman; Mrs. Woodward, secretary. The next board meeting takes place in New York while this issue of *FORTH* is in the mail, Nov. 29 and 30, Dec. 1 and 2.

Below are most of the newly-elected Executive Board of the Woman's Auxiliary. Left to right, they are: Mrs. Clinton S. Quin, Houston, Tex., 1941 board chairman; Mrs. Roger Kingsland, Fairmont, West Va.; (rear) Mrs. Douglas C. Stevenson, Grosse Pointe, Mich.; (front) Mrs. George McP. Batte, Berkeley, Cal.; Mrs. Franklin S. Chambers, New Lisbon, N. J.; (rear) Mrs. Charles E. Griffith, Glen Ridge, N. J.; (front) Mrs. J. Vinton Blake, Akron, Ohio; Mrs. John E. Hill, Philadelphia; (rear) Miss Emma J. Hall, Charlotte, N. C.; (front) Miss Alpha Nash, Sarasota, Fla.; Mrs. Kenneth C. M. Sills, Brunswick, Me.; (rear) Mrs. Harold E. Woodward, St. Louis; (front) Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. John Flockhart, Dubuque, Iowa; (rear) Miss Mary C. Buchan, Wellesley Hills, Mass.; Miss Margaret I. Marston, New York, executive secretary-elect.





Miss Margaret I. Marston newly-elected executive secretary of the national Woman's Auxiliary.



## Margaret Marston, New W. A. Executive

SUCCEEDS GRACE LINDLEY AS EXECUTIVE SECRETARY JAN. 1

MISS Margaret I. Marston, elected by the Triennial Meeting of the Woman's Auxiliary to succeed Miss Grace Lindley as executive secretary of the Auxiliary, has already become well known to Episcopal Church people and to many others as well, during her eleven years' work as educational secretary on the Auxiliary's national staff.

She was born in New Hampshire, where her father's ancestors had come from England in 1638. Her mother's parents also were English. Miss Marston was graduated from Wellesley and later took postgraduate work at Teachers College, Columbia. She was educational secretary for the Diocese of Massachusetts before coming to the Church's national headquarters.

Countless contacts with leaders in many fields of work have enriched a natural gift for modern adult educa-

tion, which has been her first enthusiasm. On a trip around the world in 1935-36 she saw the work of the Church in Egypt, India, China, Japan and the Philippines, and from one country after another letters from missionaries came back to headquarters expressing how much her visit had meant to those on the field.

Home again, her clear-thinking mind and vivid memory of all that she saw endeared her to many audiences. She has worked in almost every diocese and district, and as educational secretary she has had direct personal contact with missionaries in every part of the Church at home and abroad. She was a fellow student of Mme. Chiang Kai Shek at Wellesley and has visited her in China. She has stayed at the home of Bishop and Mrs. Azariah in Dornakal, India. She knows Miss Uta Hayashi, head of the Woman's Auxiliary of Japan, and

many similar leaders, men and women.

"The work of the Woman's Auxiliary is essentially educational," Miss Marston points out, "because every activity in the program, properly interpreted, contributes to the growth of Christian personality. It is not only what we know and what we think that educates us. What we do and how we feel are quite as important factors, and they are all interdependent. In the same way, no one part of the program of the Woman's Auxiliary can be isolated and tagged as of educational value. The test of the whole program is the extent to which it is guiding the experience of women in Christian living."

While Miss Marston was in school she did some part-time work for the library. With the first dollar she earned, she subscribed to *The Spirit of Missions*, now *FORTH*, and the subscription has never lapsed.



# Christmas I

## BEHIND THE DOOR

(Left) Oberammergau, place of the famous Passion Play, submits to the military regime. Here a column of Nazis march through the town and the native folk are nowhere to be seen. In the background is the village church.

Inside the house, a tree will be sparkling with candles. There will be a table for gifts, piled not as high as in former years. St. Nicholas—perhaps an older brother—will come as usual to hear the children's prayers, to leave sweets for good children and switches for bad. The sweets will be fewer than before, but St. Nicholas will be the same.

There will be a table set for dinner and filled with platters of food—not the feast that tradition dictates, but cake made without eggs or fat, puddings with spices released from rations, and meat or duck especially permitted for Christmas.

The city blacked out for Christmas Eve may well be Dresden, and the church from which the music of "Silent Night, Holy Night" is pouring may be the American Church of St. John. The Rev. H. Gruber Woolf, who has spent the last two Christmases in Dresden in charge of that church, has a first-hand picture of German Yuletide customs. He has seen the war change these customs in outward appearance.

Germany's celebration begins at home several weeks before the holiday. On the first Sunday in Advent the family lights a candle. On each successive Sunday another candle is added, leading up to the brightly lighted Christmas tree. Once the German people bought 10,000,000 trees a year, and the evergreens glowed from every window. Today only the family indoors can see the candles and tinsel and ornaments.

Theaters, shops and the opera are all closed on Christmas Eve, when the family celebrates together, but are open again for festivities on Christmas Day. On that day, too, are many parties and visits from friends. In wartime the guests usually bring their own ration cards, so that their host



Newspictures, Inc.

SOMEWHERE in Germany on Christmas Eve, snow will be falling softly on a darkened town. Houses and churches will be shadowy silhouettes of roof peaks and spires and chimneys. In the public square there will be garlands of evergreen and perhaps a tall tree, unlighted but hung with tinsel.

The streets will be empty except for an occasional passerby, who gropes his

way slowly and silently through the storm. From a distance the city will seem asleep. But here and there from within a house will come strains of a carol. From a church will come the old, old tune and the traditional German verses of "Silent Night, Holy Night." For the city, like all Germany, will be observing Christmas but the celebration will be indoors, behind blacked-out windows.

### New Link of Fellowship

I cannot tell you how deeply I have been touched by hearing that the Church in the United States plans to make some contribution to the urgent needs of the missionary work of the Church of England at a time of exceptional difficulty and strain. If this most generous proposal can be realized it will form a new link of fellowship between our Churches, strengthening the ties which

already bind them so closely together. It will also give a fresh proof of the active sympathy of the people of the United States with this country in the tremendous struggle in which it is engaged on behalf of all that Christian civilization has meant in the life of the world.

—From a letter to the Presiding Bishop from the Archbishop of Canterbury.



# Nazi Germany--What Is It Like?

THE BLACKOUT; THE YULE SPIRIT PERSISTS

may obtain food without expending all his own allowance.

Christmas cards are not as numerous as before. Last year Germans were asked to donate their card money to the War Winter Relief Fund. Gifts, too, were less lavish in the first Christmas season of the new war, but many things were allowed. Playthings were not rationed, and many stores sold out early their supplies of tiny soldiers—German, French and British troops, generals, Hitler, Mussolini and Goering.

Each year Mr. Woolf celebrated Midnight Eucharist and three services on Christmas Day for his American congregation. Last year, because of the blackout, he did not announce the midnight service, but a number of persons attended. He had heard that no one would be allowed to sing "Silent

Night, Holy Night," for which the German Faith Movement has composed new paganized verses. But his congregation sang the carol in the original German, according to the annual custom. No one interfered.

Inside many of the darkened houses throughout Germany this year there will be sadness, for fathers and sons will be at war. In all homes there will be a feeling of bewilderment on the part of both children and parents, and Christmas will be hard to understand. But the old customs will prevail for the most part.

The rewritten carols, rationed food and blackouts will have a noticeable effect on the outward appearance of the holiday and they may even enter the home celebration. But off the empty streets, behind the shuttered windows, Germany still has a family

Christmas. The attempt to de-Christianize Christmas, to make it a pagan celebration and to change the age-old family traditions, is not succeeding. This is the opinion of Mr. Woolf, who left Germany after the Battle of France and who has now been assigned to St. Paul's Church in Rome, another of the Episcopal Churches in Europe.

## The Bestest Friend

Billy, aged 3, at the end of a wonderful Christmas Day, knelt by his mother's knee to say his prayers but did not begin immediately. After a thoughtful moment he said, "Mother, Santa Claus gives us presents, but God is the bestest friend we've got."

## ANNOUNCING

December Publication

## *Editor's Quest*

A MEMOIR OF

### FREDERIC COOK MOREHOUSE

Editor of "The Living Church" 1900-1932

by the

Rt. Rev. Bertrand Stevens, Bishop of Los Angeles

Frederic Cook Morehouse was born into an environment and period that was socially and ecclesiastically on the defensive. This may explain something of the crusading spirit that motivated him in most of his undertakings. As a great layman, he took his position in the Church as a sacred responsibility; as a journalist, a tireless crusader and an unbiased purveyor of Church news.

During his entire career as Editor of The Living Church, Deputy to General Convention, as a member of the National Council and other important Church committees, Mr. Morehouse placed his Church first.

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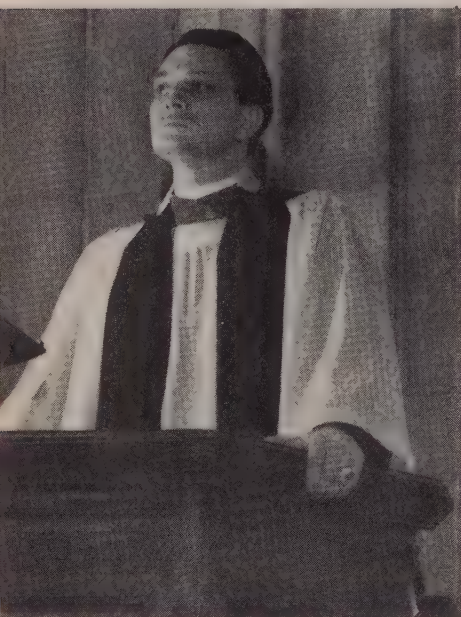
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# West Point's Chapel

## A SYMBOL OF THE RELIGIO

West Point Chaplain (left) visiting a patient at the Post hospital. Below left, Chaplain Butt in the chapel pulpit. S. Topolian Photos



THE chimes that ring out from the gray stone chapel high up on the hilltop; the even ranks of gray-uniformed cadets; the sunshine that penetrates the stained-glass windows, deepening the colors of the crucifixion scene; the flags that hang in military order high above the seats; the organ whose tone has seldom been matched—these are part of one of the most colorful of all Church services, that which a West Point man knows through four years of cadet life.

From the entrance, far at the rear of the deep Cadet Chapel, the chaplain's voice speaks the prayer that opens this impressive service. Distantly at first, then in ever-increasing volume, the 150 men of the choir sing as they march, four abreast, down the long aisle toward the altar. As the leaders pass, each row of the congregation takes up the singing, until at the close the entire chapel resounds with the hymn.

The "Venite" sung by all the congregation, the cadet prayer "that we may the better maintain the honor of the Corps untarnished and unsullied," the singing of the stirring hymn, "The

One of the most beautiful churches in America is the West Point Chapel (below), flood-lighted at night.



Corps"—these things, too, are part of West Point's way of worship.

From the chaplain's first words to his closing prayer, spoken from the rear of the chapel as the voice of the choir fades away, this service is unique, moving, different from anything to be experienced in a civilian church.

The man who is responsible for the service of worship and, indeed, for the spiritual life of the 1,400 non-Roman Catholic cadets at the United States Military Academy is the Rev. H. Fairfield Butt, III, a Virginian and an Episcopal clergyman.

The chaplain is a civilian, as far as the Army goes. He wears no uniform but his clericals. The cadets usually salute him, but they do it out of respect, not necessity. His civilian rank, Mr. Butt finds, immediately bridges the gulf between officers and cadets and enables the chaplain to get really close to the men. He can go to games and concerts with the cadets or with the officers. In the large mess hall he sometimes eats with the cadets, but there is a place for him at the table of the Officer in Charge. In the barracks he can talk to the men freely and informally.

The days are far too short for the chaplain's duties. There must be regular visits to the sick in the hospital, to the 300 families living on the Post, to the prisoners in the guard-house and to cadets in their barracks.

When a cadet was critically ill with pneumonia, the chaplain went to have prayers with him. Mr. Butt held the boy's right hand and prayed, while a physician injected serum into the left arm. The cadet showed almost immediate improvement, and the next day he said a prayer of thanksgiving with the chaplain.

About 1,800 cadets start out the year at West Point. By spring this number is reduced by about 20 percent. In 1940-41 there were 357 Episcopalians, while the rest of the Corps represented seventeen Protestant communions as well as Roman Catholic and Jewish.



# High On A Hilltop

## TRAINING CADETS RECEIVE

Mr. Butt is the only chaplain on the General's staff. The West Point chaplain has always been an Episcopal clergyman, and the services have been modified forms of the Episcopal Church. The dignified ritual appeals to the Army's sense of "things done decently and in order." But on the Post the chaplain is a Christian, not an Episcopalian, and he always keeps before him the fact that he represents all Protestant communions.

Every Sunday at 8:50 A. M., about 750 cadets march up the hill from their barracks to the chapel for early service. Sometimes the Holy Communion is celebrated, while at other times the service and sermon are informal.

At 9:30 A. M., a Sunday school is held for 150 children of officers and enlisted men on the Post. Thirty-three cadets teach the youngsters. So popular is Sunday school teaching that last year there were seventy-seven applications for six vacancies.

The big service is at 11 A. M., when about 1,400 persons—officers and their families, enlisted men and cadets—gather in the chapel.

The setting for this worship probably is not surpassed by any in the Church. Rising high above the other buildings, the Cadet Chapel commands an impressive view of West Point and of the Hudson River. It is a massive stone chapel in military Gothic design, completed in the spring of 1910.

The sanctuary window, a memorial to departed graduates, represents the "Genius and Spirit of West Point" as symbolized by the heroes of the Old and New Testaments. Prominent is the Academy motto: "Duty, Honor, Country." The World War memorial window above the entrance is on the north, and soft light is continuously diffused through its blue panels.

In the Cadet Chapel is the largest church organ in the Western Hemisphere. It has nearly 14,000 pipes.

The altar is of local gray granite.

White Studio Photo

(Right) At the Guard House, Chaplain Butt and Staff Sergeant John B. Oblender call on a prisoner.

In the striking stone carving of the reredos, St. Michael in armor, as the Captain of the Host of Heaven, is driving out the spirit of evil as symbolized by a squirming dragon at his feet. During the sermon the lights of the chancel are dimmed until only the candles upon the altar remain.

In summer the services are held outdoors at Battle Monument overlooking the Hudson. Flanking the chaplain at either side are the choir and the Academy band. The cadets are drawn up in solid ranks for "Church Parade."

A service at West Point gives one a sense of well-disciplined, orderly worship. The cadets know faithfully the hymns, responses and prayers. Their attitude is serious and perfectly natural. The Army maintains that religious, moral and spiritual training is as much a part of an officer's education as mathematics and tactics, though the amount of time spent on each of these things is not equal.

Attendance at chapel service is compulsory. Whatever the cadet's feeling at first, by the end of four years this

*(Continued on page 32)*

(Below) Part of the Cadet Choir at West Point; (right) the Chaplain talking to Cadet R. M. Tarbax.







(Above) Painting of Manger Scene displayed at St. Paul's Church, Kansas City, Kansas, at Christmas time. Kansas City Star Photo.

### Manger Painting at Kansas City Church

A life-size painting depicting the Manger scene at the birth of Christ will be displayed this Christmas on the lawn of St. Paul's Church, Kansas City, Kansas. Painted by the rector, the Rev. Carl W. Nau, with the assistance of men in the parish, the painting is illuminated at night and attracts wide attention.

The crèche is fifteen feet in length.

It is fastened to the east wall of the parish house which is on raised ground and hence can be seen at a distance. The painting is illuminated for two weeks during the Christmas season throughout the night. Men of the parish assisted Mr. Nau in the painting, structural work and illumination.

Mr. Nau is well known for his religious paintings.

### Mrs. Larcomb Heads C.P.C.

Mrs. David C. Larcomb of Columbus, Ohio, has been re-elected president of the Church Periodical Club, national organization of the Church which supplies thousands of books, magazines, and other reading materials to missionaries, hospitals, and schools in the service of the Church. Mrs. Larcomb also will represent C.P.C. on the national executive board of the Woman's Auxiliary.

Other newly elected C.P.C. officers are: Mrs. Charles M. Sheafe, Jr., New Haven, vice-president; Miss Clara H. Baumann, Philadelphia, secretary; Mrs. H. A. M. Staley, La Grange, Ill., treasurer. Mr. Edwin Gibbs, New York, is treasurer of the C.P.C. endowment fund.

The C.P.C. national board includes eight provincial representatives: Mrs. Sheafe; Mrs. Hewlett Scudder, Schenectady, N. Y.; Mrs. Herbert Onyx, West Chester, Pa.; Mrs. Staley; Mrs. Harold E. Blodgett, St. Paul, Minn.; Deaconess Dorothea F. Betz, Kansas City, Mo.; Mrs. H. C. Gardett, Los Angeles.

*Women in Action*, an outline of material for four programs, may now be ordered from the Bookstore, 281 Fourth Avenue, New York, at twenty cents a copy. This booklet was prepared by Margaret I. Marston and Frances Arnold at the request of the Woman's Auxiliary-Girls' Friendly Society joint committee and will be of use and interest to Auxiliary branches and to young adults of the G.F.S.

### War Is "Hell-sent" Opportunity

(Continued from page 12)

missionaries to the colonies, the American Church is now engaged in raising \$300,000 to relieve in a small way the distressed English missions. It was the S.P.G. which sent more than 300 missionaries to the American colonies and planted many parishes.

One of the major outgrowths of the war Bishop Hudson listed as a gradual coming together of the English and American Churches so far as missionary policy and program are concerned. He spoke of this as a "new sense of unity and fellowship in our responsibilities as we stand behind the younger partners in the one Church that is ours as it is theirs." Eventually this whole missionary policy will develop, he hopes, so that "no longer will we have the Episcopal Church of America sending this mission and the Church of England sending that mission but the sending churches uniting in their one common missionary responsibility as one great Anglican Communion."

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The Rev. Rex Wilkes

### New Youth Secretary

The Rev. Rex Wilkes of the Church of the Messiah, Chicago, has accepted appointment as educational secretary in the National Council's Division of Youth. Mr. Wilkes will, after January 1, 1941, give part time to his new office.

Mr. Wilkes is chairman of the Commission on Youth in the Diocese of Chicago. He is adviser to youth in the Fifth Province.

He is a graduate of Northwestern University, prepared for Holy Orders at Seabury-Western, and did graduate work at the University of Chicago and at Union Theological Seminary.

Through coöperation of the Girls' Friendly Society Miss Emily Wilson and Miss Lois Greenwood of the G.F.S. have joined the Youth Division on a part-time basis, to assist in field work among young people and their leaders in various parts of the country.

The Rev. F. H. Arterton is head of the Youth Division.

### Christmas Customs Abroad

December always brings requests for information about Christmas customs in the Church's missions overseas, and material on the subject has been extremely scarce. Many will therefore welcome a new booklet. "Glimpses of Christmas in Other Lands, being an account of festivities as told by missionaries in several fields," collected by Mrs. B. D. Chambers of Westover, Va., and available through the National Council Book Store, 281 Fourth Avenue, New York, at twenty-five cents a copy.

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## "The Church Marches On"

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In an introduction, the Presiding Bishop says the book recounts how well Christ's command to "Go ye into all the world" has been carried out by the Episcopal Church. He adds, how-

ever, that "we must push on."

The work in various fields, including refugees, migrants, domestic and foreign missions, Christian education, among Negroes and through the Woman's Auxiliary, is considered. Each section is profusely illustrated. The book is available at the National Council Book Store for twenty-five cents.

## Bishop Nichols to Salina

The Presiding Bishop has appointed the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, Japan, and now in this country, to take charge of the missionary district of Salina. General Convention recommended that efforts be made to secure reconsideration of the Diocese of Kansas of the proposal to amalgamate that diocese with the Salina missionary district, and that in the meantime, the Presiding Bishop appoint some available bishop to take charge.

\* \* \*

## Honor C.P.C. Secretary

The long service of the late Miss Mary E. Thomas to the Church Periodical Club is to be commemorated by a fund, the income from which will be used to purchase books for distribution through the C.P.C. Miss Thomas was known throughout the world, especially in missionary fields, because of her work in supplying books, magazines, and other reading materials.

\* \* \*

Ten men from the missionary district of Salina are now looking forward to entering the priesthood. One of the opportunities of the district is the ministry to transient families of men who work in oil fields. Traveling and working seven days a week, these men lead transitory lives. At least seven churches in the district minister to them but again and again they are no sooner attached to the Church than they are transferred to Oklahoma, Wyoming or Illinois.

\* \* \*


The wardens and all vestrymen of Christ Church, Newark, N. J., now are subscribers to *FORTH*, putting that parish on the Presiding Bishop's list of 100 per centers. Rector of the church is the Rev. W. O. Leslie, Jr., who also is canon missionary of the Diocese of Newark.

## China—Land of Adventure

(Continued from page 19)

The Diocese of Anking is looking forward not only to the new American bishop, the Rev. Lloyd R. Craighill, elected by General Convention to succeed Bishop Huntington, retired, but also to the new Chinese assistant bishop-elect, the Rev. Dr. Robin T. S. Chen.

There would be enough work for two bishops at any time in this diocese with fifty million people and 30 Chinese clergy but just now two are almost imperative. The diocese is in two parts, the Japanese-occupied or garrisoned cities and the large area not occupied. It is impossible at present for a foreigner to go back and forth, so whichever area the American bishop lived in, the other part of the diocese would not be accessible to him.



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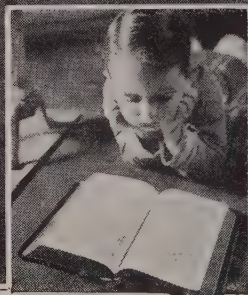
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One of the most popular exhibits at General Convention in Kansas City recently was that of College Work. Sponsored by the College Work division of the National Council and the Church Society for College Work, the exhibit featured a chapel and lounge. Daily Communion services were held in the chapel and the lounge was a popular meeting place for those attending Convention. The entrance to the College Work exhibit is shown above.

To the tune of zooming and barking overhead with occasional trips to the office basement "when things seem to be getting hot," the *Gibraltar Diocesan Gazette* has appeared, only a little delayed. Published by the Gibraltar Diocesan Association from London headquarters, it represents chaplaincies from Oporto on the west coast of Portugal to Turkish ports on the Caspian. At last report 16 were still open. The chaplains have been having diverse adventures, with frontiers closing all about them. Gibraltar has assisted waves of refugees and evacuees.

Each year at the time of his birthday, Mr. and Mrs. Henry Burr of Kansas City, Mo., make a gift to the Church in memory of their son, Jack. Their latest gift is a set of flags of every country in which the Episcopal Church carries on mission work, presented to the national staff of the Woman's Auxiliary. The flags were first used in the procession at the U.T.O. Mass Meeting in Kansas City. \* \* \*

Speaking both orally and in the sign language at the same time is the unusual accomplishment of Preston Barr, lay reader who conducts services in San Bernardino and other near-by California towns for deaf and those who are "hard of hearing."

## Night Before Christmas

(Continued from page 11)

was a professor for nearly thirty years. His generosity also was extended to St. Peter's Church in New York, for he gave the land for that building.

When Dr. Moore died at the age of 84 he left many accomplishments worthy of record, but the little poem that he composed for his children has brought him the most renown.

Chelsea is no longer a farm on the outskirts of New York. The campus of the Seminary is now in the center of the city, and much of Dr. Moore's other land is taken up by tall apartments and office buildings.

Every year, on Christmas Eve, the people of Chelsea gather in the garden of a large apartment on the site of the professor's orchard. There they hold a candlelight celebration, hear "The Night Before Christmas," and watch as hundreds of underprivileged children receive gifts around a huge Christmas tree. Santa Claus is there in the form of small boys, usually three or four in different parts of the orchard. Mrs. Santa, perhaps three years old, attends. And Dunder, Blixem, and the other reindeer are portrayed by boys and girls.

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National Council. It is by Virginia E.  
Huntington, wife of Bishop Hunting-  
ton, formerly of Anking.

Mrs. Huntington's book is not a for-  
mal history but a personalized narra-  
tive of the China mission from its be-  
ginning to the present. Diaries and  
letters of early missionaries furnish  
much of the material for the first part  
of the book. The book is available at  
the National Council Book Store at  
one dollar a copy.

## West Point Chapel High On a Hilltop

(Continued from page 27)

worship has, in most cases, become a  
part of his life. When he returns for  
June Week he often seeks out the  
chapel, to find his class window or the  
seat he occupied in the choir.

"Preaching to these young men is  
a real privilege and problem," Chap-  
lain Butt says. "The cadets should be  
thought of as being trained not only  
for the protection of peace in physical  
combat but also for the promulgation  
of good in spiritual combat against the  
evils of the world."

The graduates of West Point—more  
than 400 a year—go as second lieutenants to all branches of the Army in the United States and its possessions. They become "quiet diplomats" throughout the world. Each graduate goes out as the leader of men, and his opportunity for influence is almost unlimited.

Chaplain Butt is, of course, unable to keep up contact with all the graduates. To serve the cadets remaining at West Point is task enough for one man. The chaplain wrote letters last year to the parents of the 450 boys about to enter the Academy. He received many answers, which gave him a starting point when he met the plebes.

Every fall he holds a series of open-

houses for plebes on Sunday after-  
noons. Between thirty and fifty at-  
tend each week. Often on Sunday a  
group of cadets gathers in the chap-  
lain's quarters, next to the chapel it-  
self, to play games and to meet Mrs.  
Butt and the two young sons.

Chaplain Butt does perform many  
services in the name of the Church. In  
the last three years, 123 persons have  
been baptized in the Cadet Chapel, 87  
have been confirmed and 88 buried.  
The chaplain has performed 109  
weddings for graduates.

One of his important, though rou-  
tine, duties is to meet the parents of  
all children born at the hospital, with  
the idea of suggesting baptism.

Such services often require ingen-  
uity. One winter, when the river was  
completely frozen, a cadet who was  
to be baptized insisted on complete  
immersion. Chaplain Butt was at a  
loss to find a place for the baptism.  
He finally solved the problem by using  
one of the swimming pools at the  
gymnasium.

The whole-hearted enthusiasm with  
which Chaplain Butt goes about his  
work proves well enough that he real-  
izes fully the influence for good which  
he can spread outward through the  
world from the Corps at West Point.

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## British Missions

Here is an indication of the large missionary program sponsored by the Church of England. Its combined work includes:

2,222,000 baptized persons  
2,000 native clergy  
20,000 native teachers  
4,000 foreign clergy and teachers  
500 doctors and nurses

Many buildings of the Galilee Camp at Cass Lake, Minn., summer conference center of the Diocese of Duluth, suffered severely from a hurricane, but Church members meeting there escaped uninjured. The camp, which has 112 acres and sixteen buildings, was host last summer to more than 650 persons, including twenty Indian young people.

At Zamboanga, P. I., over 500 boys and girls are now in the Moro Settlement School and the Chinese School. The Rev. Henry Mattocks has been assigned to the Chinese work which started here only two years ago and has developed rapidly. Miss Winifred Mann, delegate to the Woman's Auxiliary Triennial Meeting, is in charge of the Moro Settlement.

## Ancient Customs Followed at Hoosac

(Continued from page 9)

Holy Night!" is followed by the lively "God Bless Us All," during which the youthful voices almost shout the words "Christmas cheer." The Hoosac School Ode is sung, and then suddenly the medieval hall in the Valley of the Owl becomes a modern scene of celebrating parents, children and visitors.

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## Some New Books

*The Forgotten Gospel* by Cephas Guillet, Ph.D. (N. Y., Dobbs Ferry, Clermont Press, \$2.50). The main purpose is to apply the Gospel of Jesus to present times; to show in fact that it is applicable to business and diplomacy, to economic and political life, as well as to personal life.

*Your Faith or Your Life!* by the Rt. Rev. H. A. Wilson, Bishop of Chelmsford (N. Y., Longmans, Green, \$1.25). "Epistles to Timothy" this little book might be called. There are twelve of them, written to "Timothy," a sixth-form boy at a public school in England, who writes of his difficulties in accepting the Christian religion. The Bishop writes vigorously explaining Christian doctrine.

*Doctor in Arabia* by Paul W. Harrison, M.D. (N. Y., John Day, \$3). Besides performing major operations for a dollar or two, or nothing, though he has been called one of the world's most accomplished surgeons, Dr. Harrison treats 125 patients a day in the crude hospital which is run on an incredibly small annual budget.

Philosophy deepens and broadens life, gives it a principle of growth . . . and points it toward the eternal, says Edgar Sheffield Brightman in the preface of his book, *A Philosophy of Religion* (N. Y., Prentice-Hall, \$4).

A book of breezy modern travel in the Holy Land and Syria against a background of Old and New Testament, Judges, Prophets, Evangelists, and St. Paul, is Frances Jenkins Olcott's *Bridge of Caravans* (Wilde Co., Philadelphia, 1940, 175 pages, end-paper map, \$2), illustrated by many of her own fine photographs. She traveled over 600 miles to and fro between the rarely seen Cilician Gates in the north to Samson's Gaza in the south.

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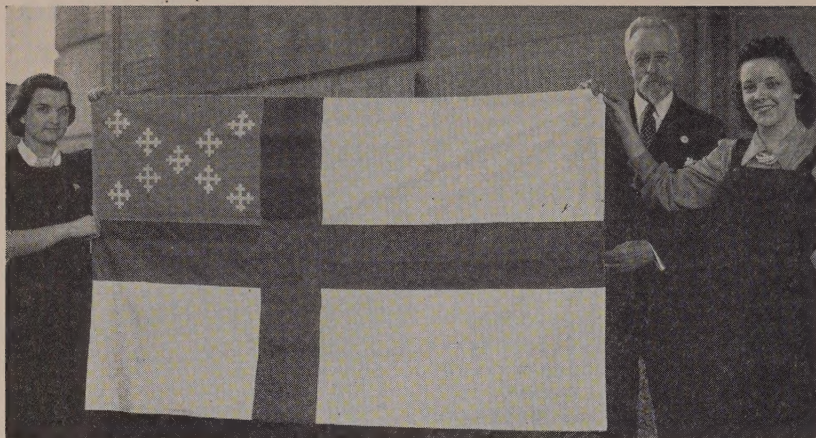
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(Above) Mr. William M. Baldwin, designer of the new Church flag, shown in Kansas City just after the flag had been adopted by General Convention.

### Church Gets an Official Flag

After many years' consideration during which varied designs were considered, the Church now has an official flag. It was adopted at General Convention in Kansas City.

Central feature of the flag is a red cross on a white field, the cross ex-

tending to all four edges of the field. In the upper left corner is a blue field on which nine white Jerusalem crosses are arranged in the form of a St. Andrew's Cross.

Mr. William M. Baldwin of Long Island, designer of the flag, explains

that the red cross has symbolized the Christian Church since the third century and the blue field represents the traditional color of the Virgin Mary.

The arrangement on the blue field refers to the beginnings of the American Church when Samuel Seabury was consecrated the first American Bishop by bishops of the Scottish Church. In honor of Scotland, the Jerusalem crosses are arranged in the form of the St. Andrew's Cross. The nine Jerusalem crosses represent the nine original American dioceses.

### Forward Movement

The business office of the Forward Movement has been moved to Sharon Pa., where the Rev. Harold J. Weaver, business manager, has gone as rector of St. John's Church. All Mr. Weaver's trained assistants are now located there. Orders for literature, remittances and correspondence about shipping should go to the Forward Movement, Sharon, Pa. Other correspondence and letters to the editor should be sent to 412 Sycamore St., Cincinnati, Ohio.

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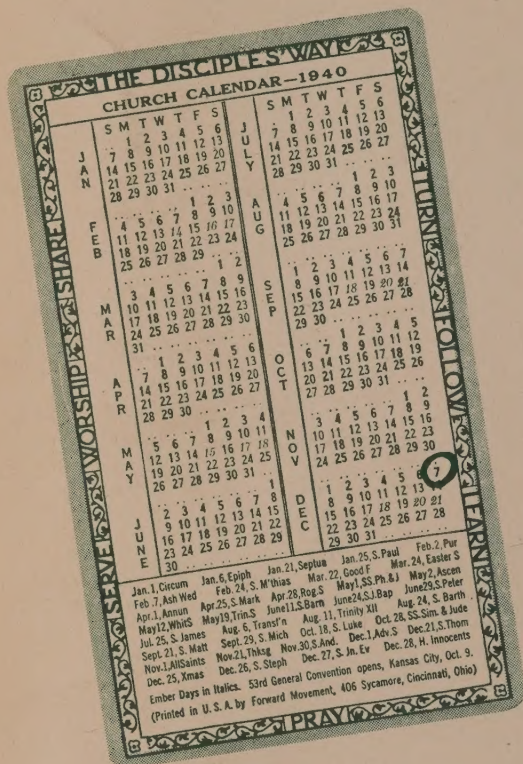
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